

CHINA BULLETIN

of the

FAR EASTERN OFFICE

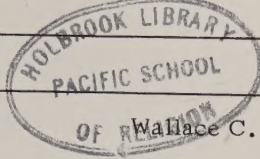
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COME WIND COME WEATHER

This is the title of a book about the church in Communist China, written by Leslie T. Lyall, formerly in China with the China Inland Mission (Moody Press, 1960, \$2.00). Mr. Lyall who wrote several years ago a biography of the evangelist John Sung) has continued to receive information from mainland China, and a good deal of valuable independent material is included in this account, though much of it of course is quoted from the China Bulletin (though apparently without acknowledgment!). But his attitude toward the present day leaders of the church in China is much more severe than that which has been presented in the Bulletin. For example the Manifesto put out by Christian leaders in the summer of 1950 is described in a chapter with the title "Manifesto of Betrayal." But his attitude toward the Chinese church is not one of pure pessimism, for he concludes, "The devil has been sifting the church like wheat. There has been much chaff, but the pure wheat is there." And it is evident that to him all the Three Self leaders are the chaff, and only such martyrs as Wang Ming-tao are the pure wheat. In spite of this ungenerous judgment the book is well worth reading for a general survey of the church in China during eleven years of Communism.

REFORM BY LABOR

The official Communist organ Red Flag for September 16 has an article on the subject "To Become a New Man by Labor". I have not seen the original article, but the International News Service has summarized it. This summary says that the article tries to give an idyllic impression of these reform establishments and of the workers in them, but a reading of the text suffices to show that they are simply sinister concentration camps in which common criminals and others who are guilty of improper thought against the regime and of crimes of opinion are herded together.

The article charges that there were many criminals in the country at the time of Liberation, and divides them into five groups: bandits; spies; local despots (landowners); members of reactionary parties; and members of Taoist sects or of reactionary (evidently also including religious) societies. According to the thought of Comrade Mao, these reactionaries had to be firmly liquidated, entirely, properly and completely." A small number of them were condemned to death and others were condemned to prison and to reform by labor. One "war criminal" who is said to have been reformed by labor is Henry Puyi, the last Manchu emperor.

The writer claims that the system not only reforms and re-educates the individual, it also creates wealth" for the state. That is, the labor of so many people in mines, public works and mills aids the economy. The possibility of having the sentence reviewed is held out. Those who obey prison regulations, study hard, work actively and render meritorious service

issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.50; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

are praised and paid. Their sentence may be commuted, they may be placed on parole and they may even be released entirely before their term is up." By rendering meritorious service is usually meant informing on others, and one example is given of a Liu Chun-te who while serving his sentence gave information on 123 counter-revolutionaries. This hope of an early release is however a rather slim one, for the writer points out that their criminal acts are "effects of the reactionary and parasitic nature of the exploiting class to which they belong. They cannot be changed radically without being forced to work productively for a long time."

As noted above, the work to which these men are assigned is listed as in "mines, public works and mills." Nothing is said specifically about assignment to work in the agricultural opening up of the northwest, but that idea may be included in the so-called public works. In particular, the inhospitable land of Tsinghai Province is reported from other sources to be a favorite exile spot for those undergoing reform by labor.

DEVELOPMENT OF THE NORTHWEST

For a number of years we have been reading about the large number of colonists that have been transported from the overpopulated east to the sparsely populated northwest. A whole series of news items over the past few months indicates that this policy has resulted in a vastly increased agricultural production in Sinkiang, Tsinghai and Ninghsia. Communist policy is to settle the nomadic population into farming communities. The feudalistic herd-owners have resisted the change, a reaction reminiscent of a period in American history of the West when the cattle ranchers resisted the fencing off of farms. But evidently the government has been able to carry its program through without too great difficulty.

Most of the agricultural advance is tied up with the construction of large irrigation projects. In Ninghsia the waters of the Yellow River are being used. In Tsinghai the area of greatest development is south of Tsinghai Lake (Kokonor), where the land sown to various crops in the Hainan Tibetan Nationality Autonomous Chou in 1960 exceeded 1.7 million mow, more than twice as much as in 1959. The Tsaidam Basin is an area of special interest because of the oil deposits being worked there. The southern edge of the basin, the Karmu (Golmo) area, is badly affected with alkali, but several thousand kilometers of irrigation ditches have been dug, and the water of the Karmu River is being used to wash the alkali out of the soil. It is said that already nearly 4,000 hectares of land have been turned into fertile fields. On the eastern edge of the Tsaidam Basin, in the Telingha area, Ukrainian winter wheat has been successfully grown this year.

In Sinkiang it is claimed that over 8,800,000 mow of waste land have been reclaimed during the past year. The areas mentioned as having the most promise are the Hot'ien (Khotan) area in the south, the T'u-lu-fan (Turfan) area in Central Sinkiang, and the Djungaria Basin in the northwest. The Liberation Army has been especially active in the Sinkiang farm program. It has dug ten thousand kilometers of trunk irrigation canals, reclaimed 730,000 hectares of land and established 182 State farms. But civilians do the greater part of the work. Of Tsinghai a Hsinhua news despatch of September 21 states, "The pioneers who are establishing the new state farms are mainly young men and women who have come from many other parts of the country, and also local government functionaries who are tempering themselves through physical labor."

Transportation throughout this whole region is steadily improving. A railroad line has reached Sining, in Tsinghai, and is being pushed beyond that point toward the Tsaidam Basin, with its rich oil resources. In the meantime the area is served by two main highways out from Sining, one leading southwest toward Tibet, and the other more directly west, skirting the southern edge of the Tsaidam Basin. In Sinkiang the railway line from Kansu had by July 25 reached to within 320 kilometers of Urumchi, and by now is probably nearing Urumchi. Ultimately it will make connection with a Russian line at the border. The railway route runs slightly to the north of west from Urumchi, but a southwesterly highway connects Kashgar in the far west (near Afghanistan) with the rest of Sinkiang.

The two busiest cities of this whole area are Sining, the gateway to Tsinghai, and Hami, the gateway to Sinkiang. Of Hami a July 30 despatch says, "Trains are arriving daily with full loads of rolled steel, building material and other commodities from Anshan, Shanghai and other areas, and leaving with petroleum from Karamai, cotton from the Tarim Basin, Turfan

raisins, Hami melons and other goods." Natural soda is also being excavated near Hami and shipped east. Even in Yushu, the farthest southwest section of Tsinghai, we read that they now have hydraulic power stations, textile mills and soap factories. In the important Tsaidam Basin such building materials as cement, brick and lime are now produced locally. Yumen (Jade Gate), in the northwestern end of Kansu Province, has also taken on new life as an oil city, and has grown from a population of 4,000 ten years ago to several tens of thousands.

There has also been a cultural development during this period. Sinkiang is inhabited by thirteen different nationalities, each with its own literary tradition, though of course most of the people were illiterate. Now we are told that nearly all school age children in Sinkiang are enrolled in primary schools, which have a total enrollment for the province of 950,000. In addition there are 211 regular middle schools, as well as 323 "agricultural and pastoral middle schools".

Most striking of all is the development in higher education. In 1949 there was one small and incomplete higher school in Sinkiang, called Sinkiang Institute. Between then and 1957, new schools dealing with agriculture, language, medicine and normal training were established. Then in 1958 five new schools were added, dealing with Petroleum, Mineralogy and Metallurgy, Financial Administration and Economics, Railways, and another Institute of Agriculture in Shihhotzu (apparently a fairly important place, but not on my map). Finally, on October 6 of this year, Sinkiang University was formally opened in Urumchi, with over a thousand students of Uighur, Kazakh, Han and Khalkas nationalities. Of the faculty of 290, 114 are of these national minorities and have been trained in the universities of Peking and Shanghai. The other 176 members of the faculty are presumably Han Chinese. The main building is a lofty structure of eleven stories. It is expected that the enrollment ultimately will reach six thousand.

A number of literary magazines are now being published in Sinkiang, including the following: Tarim, in the Uighur language, The Dawn, in the Kazakh language, The Morning Star, in Mongolian, and Tienshan and Green Continent, in the Han language (Chinese). Saifudin, the chairman of the Sinkiang Uighur Autonomous Region (the official name of this province), reported in July that pains were being taken to preserve the folk lore and folk songs of all the various minorities.

The Sinkiang Film Studio has made 62 newsreels and documentary films, and is now making feature films.

Needless to say, all of this literary and artistic activity is being oriented for ideological purposes.

It is apparent from this report that Tsinghai and Sinkiang are no longer stagnant backwaters from the life of the world, but are beginning to move into the main stream of world culture.

MISSIONARY NEWS

Lutheran layman Irving C. Pearson has been appointed director of Taiwan Church World Service, which supervises the distribution of about 30,000 tons of relief materials sent annually by Church World Service and by Lutheran World Relief. He succeeds Barry Schuttler.

A Canadian correspondent reports the death of two United Church missionaries: Rev. Norman Knight, formerly of Shanghai and Chungking, on September 27; and Miss Leah Dinwoodie, formerly of Honan and West China, date not given.

Henry Blair Graybill will be remembered by many not only for the work he did in Lingnan University, or Canton Christian College as it was then, but also for his series of widely-used textbooks in the teaching of English. Now a group of his former students in Hong Kong has put out a pamphlet entitled "A Tribute to a Beloved Teacher of Lingnan University and a Pioneering Missionary Educator in South China, Henry Blair Graybill, 1880-1951, on the Eightieth Anniversary of His Birth." The pamphlet is written by Dr. Chiu-sam Tsang, Dean of Chung-chi College, Hong Kong.

Catholic Archbishop Domenico L. Capozzi, formerly of Taiyuan, is now in charge of the

Franciscan monastery on Mount Zion in Jerusalem, a monastery located near the Chamber of the Last Supper.

CHURCH NEWS

Mrs. Mary Downey of New Britain, Conn., spent two weeks in China recently visiting her son John who is serving a life sentence in a Peking prison on a charge of spying. While there she asked her Chinese guides to take her to a Catholic church on Sunday. They took her to a church which she later discovered belonged to the Vatican-condemned Patriotic Association of Catholics. Of it she said, "The ritual appeared to be the same as in our Catholic church at home," and then added, "I was surprised to see so many people in attendance, especially men and young people."

The transplanted Soochow University in Taipeh, Taiwan, with 1,300 students, is in process of building a new dormitory for women, a residence for the president, four faculty residences, and the Atkinson Religious Activities Center. A new school near by is the Wesley Girls' Middle School, which is expected to open in 1961. The buildings for this middle school are on an eight-acre campus. Plans call for the expenditure of \$300,000, to build a school capable of accommodating 500 girls. One of the project's principal backers is Madame Chiang Kai-shek.

A recent Catholic article complains that school children in Formosa are not allowed to go to Sunday school, because they are given assignments of school work on Sunday. Government regulations, the article says, specify a school day from 7:30 a.m. to 5:30 p.m., but many schools stretch that to from 6:30 a.m. to 9:00 p.m., and then assign make-up work to be done on Sunday. One instance is given of an eight-year-old girl, in the second grade, having to go to a make-up class on Sunday. The article charges that besides causing "spiritual damage" this excessive cramming is responsible for poor physical and mental health.

On November 24 Hsinhua reported from Peking that "more than 260 rightists who have truly reformed have recently been relieved of rightist designation by central People's Government organizations and central organizations of various democratic parties in accordance with the decision of the Central Committee of the Chinese Communist Party and the State Council adopted on September 16, 1959." The names of eleven of these persons are given, one of them being Liu Wang Li-ming, widow of Dr. Herman Liu, formerly president of Shanghai University.

A recent letter from S. C. Leung tells of a suicide on the mainland, which though apparently several years in the past, was never reported in the Bulletin, as far as I can remember. Chang I-fan, YM Secretary in Changsha, committed suicide by drowning when he was under accusation.

GENERAL NEWS

Ernest T. Nash, formerly a Deputy Secretary of the Shanghai Municipal Council, had a letter in the December 4 New York Times analyzing the present situation in China as dominated by the three influences of nationalism, technology and communism (in that order). He believes that China can be freed from the tyranny of the third influence if its legitimate aspirations in the field of the first two can be met.

The Tibetan branch of the Chinese Buddhist Association held its second congress in Lhasa November 18-21. It passed a resolution declaring that "the abolition of feudal oppression, exploitation and privileges in the monasteries during the democratic reform has enabled the monks and laymen to enjoy a peaceful religious life." The government was thanked for "protecting the monasteries and religious relics," and also for "carrying out the policy of buying out the surplus means of production of those monasteries which had not taken part in the rebellion." (The implications of this last sentence are obvious.)

A Hsinhua news item of November 18 indicates that the initial land reform program was delayed in some areas to a very late date. Telling about conditions in the Kantse Tibetan Autonomous Chou of Szechuan Province (an area 400 kilometers west of Chengtu, up in the mountains), the communique says, "Democratic reform was carried out in this grassland in 1958, during which thousands of poor herdsmen received grazing land and cattle." The point of the communique is that they are now able to grow barley on this plateau 3,000 meters above sea level.